

The Republican.

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A LETTER TO HIS ROYAL HIGHNESS THE PRINCE REGENT,

*On his most gracious Speech, delivered at the opening of
Parliament.*

"For forms of Government let fools contest :

Whate'er is best administered, is best."

POPE.

SIR,

In addressing myself to you, I am actuated but by one motive—a love of liberty and independence—in the cause of which I am ready to draw the pen or the sword; or, if need be, to bleed and die on the scaffold. England, at this moment, presents a desolating, terrible spectacle—a spectacle that is calculated to awaken feelings of apprehension and alarm in the most cool, and in the most ambitious bosoms. All around us we behold nothing but pale and meagre countenances agitated by discontent and distress. Every heart palpitates with anxiety; and every eye looks forward with fearful distrust to the opening of that Parliament, whose decisions may fix, or destroy for ever, the liberties of the English People. I have just received your Speech. After expressing a becoming concern for His Majesty's "lamented indisposition," and regretting the necessity you are under of calling the Parliament together at this period of the year, you advert to the "seditious practices," which you say have been long prevalent in some of the manufacturing districts of the country. It is strange, very strange, that we should never hear a word of those seditious practices, except in the Ministerial papers. But

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your Highness may have other modes of becoming acquainted with the evil practices of your subjects than those which are open to every body : you may have a method of discovering sedition in embryo, while slowly forming in the discontented head of some poor creature, where politics and sedition have more than they can do to keep out the thoughts of hunger. But when you have discovered it, do not be angry with the man ; nor ascribe that to a rebellious disposition, which arises only for want of bread. But still I am at a loss to know where the sedition your Royal Highness speaks of has been able to conceal itself, so as to escape the most inquisitive researches of the whole nation—for surely you can never call the peaceable meetings of your peaceful subjects by so harsh a name—nor hint that those meetings are incompatible with the public tranquillity, since nothing was ever more tranquilly conducted. I have the misfortune, too, to be utterly ignorant where that spirit manifests itself which your Highness says, is “utterly hostile to the Constitution of this kingdom, and which aims, not only at the change of those political institutions which have hitherto constituted the pride and security of this country, but at the subversion of the rights of property, and of all order in society.” This, may it please your Royal Highness, is a delicious *morceau* of Royal eloquence—but nothing more. The sentiment is fine—the words neatly put together—what a pity it should not be true ! There is no such thing in existence, Sir, as the “SPIRIT” you speak of. The English nation, far from wishing their Constitution destroyed, desire nothing with greater earnestness and sincerity than that that Constitution should be acted up to, and obeyed. As to the security, &c., which it is said certain political institutions have procured us, your Royal Highness will, perhaps, permit us to be a little sceptical on that head ; since we find to our cost, that even our “glorious Constitution” itself cannot “SECURE” us against religious persecution. But when I read of our manufacturing gentry wishing to subvert the rights of property, and all order in society, a grin, a Sardonyx grin, perhaps, forces itself upon

my countenance, since we all know that it is the interest of every one to respect the rights of property, and preserve the order of society.

In addressing yourself to the House of Commons, you say, that—"The necessity of affording protection to the lives and property of his Majesty's loyal subjects, (as witness the protection afforded by the military to the loyal inhabitants of Manchester) has compelled me to make some addition to our military force: but I have no doubt, (you seem well acquainted with the thoughts of the Members) you will be of opinion, that the arrangements for this purpose have been effected in the manner likely to be the least burdensome to the Country." Now if the House of Commons were a free, uncorrupted body of men, I am inclined to think they would doubt the truth of your Royal Highness's assertion altogether. They would suspect you had some bad advisers at bottom; and would discuss the matter freely and fearlessly before they permitted their Country to be awed by a standing army. Believe me, Sir, England, at this moment, stands in more need of bread than bayonets—more in need of a just and fair representation in Parliament, than of a standing Army; and those who tell your Royal Highness otherwise, are both your enemies and the enemies of the Nation.

Passing over the affair of the great standing Army as cautiously and gently as possible, you assure the Commons that the State of the Revenue, which you confess has undergone some little fluctuation since the close of the last Session of Parliament, appears to be again in a course of progressive improvement. If this be a proof of the improvement of the state of Society in England, I hope it may be true.

I hope your Royal Highness will take into consideration the miserable condition of that part of your Subjects who are called Deists, or Infidels. The Doctors of the Established Church attack them with a good deal of fury, prove, by invincible arguments no doubt, the truth of the Chris-

tian Religion, and defy their philosophic adversaries to disprove what they say. If the poor Infidel, however, should be unwary enough to accept the challenge, and reply, though in the most guarded manner, to the contumely of the Priests—the latter immediately raise a cry that the Church and State are in danger; and, fearing to meet their adversaries in the open field of controversy, call in the aid of His Majesty's Attorney-General, who in those cases, is the best arguer in the world, and the matter ends by the Infidel's being fined, imprisoned, and forbidden to write.

Praying that your Royal Highness may take this into consideration,

I remain,

Your Royal Highness's loving Subject,

JULIAN AUGUSTUS ST. JOHN.

In the press, and shortly will be published, a philosophic work, entitled "**LIBERTY; or, THE RIGHTS OF NATIONS;**" by JULIAN AUGUSTUS ST. JOHN. In this work the author enters deeply into the question relating to the being and nature of the Deity—The immortality of the soul—The antiquity of the world; with the opinions of the ancient Egyptians, Greeks, and Romans on its foundation—The Deluge; with some remarks and observations on the origin and progress of science—On the Athenian, Lacedemonian, and Roman Republics; with a dissertation on the spirit of government in Greece, and remarks on the rise and power of the Macedonian Empire, and on the characters of Philip and Alexander. The author has thrown his work into the historic form, because he judges narration to be more pleasing than aphorisms and maxims. He has introduced his hero to the acquaintance of the greatest characters of the French Revolution, and given a sketch of the motives and principles which swayed and governed them. He has endeavoured to present the world with a correct picture of the great Count Mirabeau, Condorcet, Diderot, D'Alembert, &c., and to unveil the secret springs which produced the French Revolution.

The work will be published in Weekly Numbers, at Sixpence each; will be elegantly printed on good paper. The first will be ready for delivery in the course of a week, and may be had of all Political Booksellers.

REPUBLICAN IDEAS.

TRANSLATED FROM THE FRENCH OF VOLTAIRE.

Supposed to have been written by a Citizen of Geneva.

1. DESPOTISM is the chastisement of the bad conduct of men. If a Nation suffer itself to be domineered over by one or more of its citizens, it is for this plain reason—it has neither the courage nor the ability to govern itself.

2. A society of men governed in an arbitrary manner, perfectly resembles a herd of cattle yoked for the service of their master. He feeds them that they may be in a condition to labour: he administers physic to them when sick, because it is in health alone that they can be of service to him; he fattens, in order to devour them; he cuts the skin of one into thongs to bind another to the plough.

3. Nations have been thus subjugated, either by a politic ambitious citizen who has taken advantage of their weakness and of their divisions; or by a Robber called a Conqueror, who, with other robbers, seized upon their lands, killed those who resisted; and made slaves of the few effeminate to whom he granted life.

4. This robber, who deserved to be broken upon a wheel, has sometimes commanded altars to be erected to him. The enslaved People have beheld, in the children of this robber, a race of gods; they have regarded the examination of their authority as blasphemy, and considered every effort to obtain their liberty as sacrilege.

5. The most absurd of despotisms, the most humiliating for human nature, the most contradictory, the most fatal, is that of priests; and of all sacerdotal Empires, without contradiction, that of Christian priests is the most criminal. It is an outrage done to our Holy Gospel; since Jesus Christ has repeated in twenty places: "there shall be neither first nor last among you; my kingdom is not of this world; the son of man is not come to be obeyed, but to obey," &c.

6. Therefore when our Bishop, constituted to obey, and not to be obeyed; constituted to be the comfort and support of the poor, and not the destroyer of their property; in fine, created to teach and not to govern, has dared, in a time of anarchy, to intitle himself prince of that city, of which he was only the pastor; he is plainly guilty of tyranny and rebellion.

7. Thus the Bishops of Rome, who first gave this fatal example, rendered at once their Government and their sect odious to the half of Europe; thus many German Bishops became the oppressors of that People whose fathers and instructors they ought to have been.

8. Why is it in the nature of man to have greater detestation for those whose fawning knavery has wheedled him into subjection, than for those who have conquered and enslaved him by the force of arms? It is because those who conquered him in the field were possessed of courage at least, while those who deceived him were characterized only by cowardice and baseness. We hate, but we cannot help esteeming, the courage of a conqueror; while hatred and contempt are the portion of knavery; and hatred joined with contempt will stimulate men to throw off every yoke.

9. When we have destroyed in our city a part of popish superstitions, as the adoration of dead bodies, the tax of crimes, the insult offered to the Almighty by compounding for those sins, the punishing of which the Deity has reserved to himself, and many other inventions which brutify human nature, when, breaking the yoke of these monstrous errors, we have banished the popish Bishop who dared to speak to us in the style of a master, we have done nothing more than resume those rights of reason and liberty of which we had been deprived.

10. We have resumed likewise the municipal Government, nearly such as it was under the Romans, and we have strengthened and adorned it by that liberty which we have purchased with our blood. We do not acknowledge that odious and humiliating distinction of nobles and plebeians, which originally signified nothing else than lords and slaves. Born equal, we have remained so; and we have bestowed dignities, that is to say, public employment, upon those who appeared to us most proper to sustain them.

11. We have created priests to be the moral preceptors of our children, in which character only we consider them as intitled to respect. These preceptors ought to be remunerated and revered; but they should pretend to no jurisdiction, no inspection, no honour; in no case should they assume an equality with the magistracy. An ecclesiastical assembly that should presume to make a citizen bow before it, would act the part of a pedant who corrects children, or of a tyrant who punishes slaves,

12. To pronounce the words "Civil and Ecclesiastical Government," is an insult to reason and the laws. We ought to say, Civil Government, and Ecclesiastical Rules: and none of those rules ought to be constituted except by the civil power.

13. Civil Government is the will of all, executed by one or many, in virtue of those laws which all have enacted.

14. Those laws which properly constitute Government, are all made against ambition; men have always endeavoured to erect a dike against that torrent that would otherwise inundate the world. Thus in republics, the first laws regulate the rights of each body of the State; thus Kings swear at their coronation to preserve the rights and privileges of their subjects. The King of Denmark is the only sovereign of Europe, whom the laws themselves have made superior to the laws. The States assembled in 1660, declared him absolute arbiter of all. It seems the States foresaw that Denmark would be blessed with just and wise Kings for more than a century. Perhaps in the succession of ages they will find it necessary to alter this law.

15. The theologians have pretended that the Popes, by divine right, possess the same power over all the world which the Danish monarch possesses over one little corner of it—but they were theologians. The universe has hissed aloud, and the capitol has murmured from its basis, to see the monk Hildebrand dictating *en maitre* in the sanctuary of the laws, where the Catos, the Scipios, and the Ciceros, were content to speak the language of simple citizens.

THE COURT OF SATURN:

A POLITICAL TALE.

ADDRESSED TO THE ENGLISH PEOPLE.

In very remote antiquity Saturn reigned over a part of that country which afterwards received the general name of Greece. He was what might have been called a very good sort of a King, that is, he had no great abilities, either for the conducting of an army on a conquering or plundering

expedition abroad, or for the ordering and directing of the affairs of Government at home. But this was no very great inconvenience to any class of his subjects; he was docile and manageable; and thus when any of his Ministers had conceived a *penchant* for a part of the dominions of any neighbouring State, they had only to persuade the good old King that it was the interest of the nation to expend a few millions in a war with the said State, in order to humble their fancied enemy, and keep the nation in a kind of floating equilibrium between poverty and riches. Saturn immediately acceded to the proposal; and thus a respectable troop of generals, recruiting-serjeants, army and navy chaplains, agents, contractors, foreign and domestic spies, messengers, couriers, and admirals, were brought into play at once; and every one of the gang opened his mouth in praise of the gracious monarch by whose judicious conduct he was enabled to live an idle life. It is true, much of the wealth of the nation inevitably flowed into foreign channels, and the industrious peasantry were frequently reduced to starvation; but these petty considerations were not of sufficient weight to deter the monarch from following the sublime plans of his Ministers. The turbulent, the proud, the avaricious, the cruel, and the daring, find it their interest to promote and encourage war; and as the greater part of mankind is comprehended in one or the other of those classes, so the majority of every nation delight in blood and slaughter. During this monarch's reign a very memorable event occurred in that part of the world. One of the neighbouring nations having for ages suffered the despotic and wanton cruelty of a long race of tyrants, conceived the glorious project of living without any other master than the laws. The great nation arose in one mighty and irresistible mass—it demanded its liberty in a voice that ascended to heaven, and shook and unsettled the throne of every tyrant upon earth—the tyrant was instantly annihilated, and the nation was declared free! But surrounded by slaves and despots, they were threatened on every side, they were told that no people could live without a King, notwithstanding they themselves were a proud monument of the falsehood of the assertion—the nations took arms to deprive them of that liberty they adored—but unintimidated by the fulminating decrees of Despotism, they threw down the gauntlet, and appeared in arms, ready to dispute their freedom with the tyrants of the world. Saturn himself beheld with apathy this great political convulsion that shook the universe; but his Ministers were frightened to death. They

spared no expence to draw over to their party a certain orator, who was the Demosthenes of that day in every thing but integrity, whose splendid powers of description were well calculated to mislead a credulous, well-meaning people, and a still more credulous King, and they succeeded in prevailing on the cheated, bewildered nation to declare war against the children of Liberty. They did more. In order to destroy a few bold, well-meaning subjects, whose honest candour they had reason to dread, they terrified old Saturn with the phantom of a plot, which their wicked imaginations had created, and sowed so much distrust into the minds of their fellow-citizens, "that it was not altogether safe in that plotting age to ask what it was o'clock, since no one knew but some over-sage coxcomb might from that most wicked question cause you to be apprehended for a Jesuit, as having some treacherous conspiracy to execute, at such an hour, that made you so inquisitive about the time of the day."*

However, Saturn and his Ministers sent out a Fleet, and transported armies into the land of Freedom—and they were annihilated to a man; while the credulous People were amused with Gazettes Extraordinary, announcing triumphs and victories. More taxes were exacted, more fleets, more armies equipped; Royal Generals were sent into the field, and outwitted, defeated, and disgraced! Furious with chagrin and disappointment, the vicious Ministry of the good old King could think of no way to revenge their disgrace but by publishing falsehoods about the Government whose wisdom they hated in vain, and caricatures of the Generals who had conquered their armies. Mean and futile revenge! But it amused an ignorant populace—and they determined the populace should remain ignorant: for one of Saturn's favourite Declaimers laid a tax upon the papyrus on which the ancients wrote their books.

At length they were obliged to make peace with the free country; but the wound their pride had received still rankled at their heart, and they secretly determined to seize every opportunity which offered itself to annoy their noble, philosophical adversary.—Such is the picture of the reign of Saturn.

Amongst the numerous children of Saturn there was a Son called Jupiter, who beheld with envy and discontent the long reign of his father. He had been flattered into a belief that he possessed an immense capacity, and all the

* Charles Blount. Preface to Philostratus's life of Apollonius Tyrannæ.

virtues and talents that constitute a great prince. His youth had been spent in the most lawless riot and debauchery; which gave the Nation vast room to hope to find in him, what Titus and Trajan afterwards were, the model of a perfect King. With these fallacious prospects before them, the Nation beheld with joy their ancient Sovereign stripped of the insignia of Royalty, and descend from the throne into a second minority! They beheld his graceless son wield the sceptre with a hand enervated by luxury—play with the pretty bauble for a few minutes—then, finding it too weighty, or too rough for his effeminate grasp—he threw it down on the arena amongst his vulture-like followers, who set up the war-whoop at the sight, and retired to the couch of Venus, to enjoy the sweets, no matter who supported the weight, of much envied, miserable Royalty.

Under the reign of this Prince mankind made hasty strides towards liberty. They perceived the feeble hands that directed the vast engine of the State were inadequate to the task—they saw the immense sums of money which were torn from the very vitals of the Country to support the prodigality and profusion of the court—they saw religion degenerate into a State trick, by which the Ministry attempted to crush the free spirit of enquiry—they saw knaves and coxcombs in possession of every situation of honour and every place of profit—and they determined to take their affairs into their own hands, and to go on in future without a Ministry, and without a King.

J. A. ST. JOHN.

THE following inscription was made out three years ago on a cannon, near which the *ashes* of President Bradshaw were lodged, on the top of a high hill near Martha Bay, Jamaica, to avoid the rage exhibited against the regicides at the Restoration:---

Stranger!

Ere thou pass, contemplate this cannon,

Nor regardless be told,

That near its base lies deposited the dust of

JOHN BRADSHAW,

Who, nobly superior to all selfish regards,

Despising alike the pageantry of Courtly splendour,

The blast of Calumny, and the terrors of Royal vengeance,

Presided in the illustrious band of heroes and patriots,

Who fairly and openly adjudged

Charles Stuart,

Tyrant of England,

To a public and exemplary death,
 Thereby presenting to the amazed world,
 And transmitting, down through applauding ages,
 The most glorious example
 Of unshaken virtue, love of freedom, and impartial justice,
 Ever exhibited on the blood-stained theatre of human action.

O, Reader!

Pass not on till thou hast blessed his memory,
 And ever, ever remember,
THAT REBELLION TO TYRANTS IS OBEDIENCE TO GOD.

SUBSCRIPTIONS FOR MR. CARLILE.

The following Letter has been received from Nottingham :

Nottingham, Nov. 18, 1819.

SIR,

At a Free and Easy Society, held at my house on Thursday evening, a few friends of freedom, reading the heavy sentence of our old friend, Carlile, a motion was made by one of the company to raise a subscription for him. I am happy to inform you, that the sum of *Ten Pounds Twelve Shillings and Sixpence* was raised. I have no doubt but it will be followed by other houses in the town. They will thank you to inform Mr. C. what has been done, and to send me word if I must remit the money, or put it into Mr. Fellows's Bank, as I have no doubt there will be more raised.

I remain, dear Sir, yours, &c.

CHARLES HEALD.

Golden Fleece, Low Pavement.

A Free Inquiry, and the Brave..... £.1 0 0

TO MR. CARLILE.

November 6, 1819.

MY DEAR SIR,

THE tocsin of fanaticism has sounded an alarm, and the war-whoop of bloodshed, persecution, and murder, is once more raised by the satellites of "the whore of Babylon" against all who are bold enough to think for themselves, and to attend to the dictates of nature and of reason. In the disgusting flattery, the palpable falsehoods, the coarse and vulgar abuse of the Irish Barrister on Thursday last, we have only heard the echo of the doctrines and sentiments of those, who are the supporters of every thing that is oppressive to mankind and degrading to human nature. Had not

this man in the most dastardly manner taken advantage of your present situation, not only to insult and traduce you, Sir; but to implore, under the eke of sympathy for his fellow-men, all who were on the side of your persecutors to use every means in their power to crush you, and those who dared to think and act in concert with you; I would have passed over his silly effusions, his unfounded calumnies, with the contempt they merited; and have permitted him to enjoy unmolested his *honourable* triumph over an oppressed and fettered individual. Did it depend on this man, and some of those he had the *honour* of addressing upon the subject connected with the Bible, and the religion founded upon it, Smithfield would again be lighted up, and the free enquirer after truth would again be immolated at the shrine of the Christian's God: but thanks to the spirit of truth that is gone forth into the world, and whose progress is neither to be checked nor retarded by the sophistry, whining cant, and malignant efforts of its enemies.

"I despise as much as any man," says this consistent babbler, "the whine of bigotry—I will go as far as any man for rational liberty; but I will not depose my God to deify the infidel, or tear in pieces the Charter of the State, and grope for a Constitution amongst the murky pigeon-holes of every creedless, lawless, infuriated regicide." That a barrister, such for instance as Mr. Phillips, "would not depose his God to deify the infidel," or *any one else*; or "tear in pieces the Charter of the State" on any account whatever, not even from motives of emolument or worldly aggrandisement, may perhaps be accredited; but who will believe, after candidly perusing the truly eloquent speech which gained him so much applause from his civic Majesty, and the admirers of his reign, that "he despises as much as any man the *whine of bigotry*," or that "he will go as far as any man for *rational liberty*?" I must confess that I am wholly at a loss to understand this Gentleman's elegant metaphorical language when he talks about "groping for a Constitution amongst the murky pigeon-holes of every creedless, lawless, infuriated regicide." No doubt it occurred to his mind whilst rumaging amongst some old briefs in the corners of his apartments for a piece of paper upon which to write his precious composition; but I must also add, that if we were to judge of the "creedless, lawless infidel" by his practice, and of "the infuriated regicide" by his intolerant and murderous spirit, I should naturally have concluded that instead of alluding to you, Sir, and those who profess and act upon the same pure and philanthropic principles, this man was addressing the actors and approvers of the scenes at Birmingham towards Priestley, and at Manchester towards the Reformers; judge then of my surprise and indignation when I found that this man's calumnies were directed to you, Sir, and when I heard him state "that on your memorable trial at Guildhall, you were withering hour after hour with the most horrid blasphemies, surrounded by the votaries of every sect, and the heads of every faith—the Christian Archbishop, the Jewish Rab-

bi, the men most eminent for their *purity* and learning, whom you had purposely collected to hear your infidel ridicule of *all they revered*—when he saw you raise the Holy Bible in one hand, and the Age of Reason in the other, as it were confronting the Almighty with a rebel-worm, till the *pious Judge* grew pale, and the *patient Jury* interposed, and you (or, as he is pleased to style you, “the self-convicted wretch,”) after having raved away all your original impiety, was reduced into a mere machine for the re-production of the ribald blasphemies of others”—“I could not help exclaiming” adds this pious and liberal-minded Christian, “Infatuated man! if all your impracticable madness could be realized what would you give us in exchange for our *establishments*? What would you substitute for that *august tribunal*? for whom would you displace that *independent Judge*, and that *impartial Jury*? or would you really burn the Gospel, and erase the statutes, for the dreadful equivalent of the crucifix and the guillotine? Indeed if I were asked for a *practical panegyric* on our Constitution, I would adduce the very trial of that criminal; and if the legal annals of any country upon earth furnished an instance, not merely of *such justice*, but of *such patience*, *such forbearance*, *such almost culpable indulgence*, I would concede to him the triumph. I hope too in what I say, I shall not be considered as forsaking that *illustrious example*. I hope I am above an insult on any man in his situation (Is not this sheer hypocrisy, is it not the whine of bigotry?) *perhaps*, had I the power I would follow the example further than I ought (of oppression no doubt, Mr. Cantwell) *perhaps* I would even humble him into an evidence of the very spirit he spurned (as there would be little probability of success, Mr. Barrister, I need not exclaim Heaven forbid!) and as our *creed* was *reviled* in his person, and *vindicated in his conviction*, so I would give it its noblest triumph in his sentence, and *merely* consign him to the *punishment of its mercy*.” I say when I heard such language as the above, I scarcely knew which to execrate most, his fulsome adulation, “his whine of bigotry,” his despicable calumnies, or his endeavours to suppress every thing like “*rational liberty*.” As to the *noble triumph* which this champion of error and of Christianity would confer upon his creed in *merely* consigning you to the *punishment of its mercy*,* I am too fearful that it will receive it by sending you to the Spanish Inquisition that you may be converted to “the faith,” and then roasted or baked alive, that you may escape the danger of relapsing into the same damnable heresies; or, perhaps, in consideration of your family, or, what is more probable, from fear of so dangerous an experi-

* Christian mercy is said to be extended to a man who differs from the Holy Mother Church when he is burned or flayed alive, or when he is prosecuted and imprisoned for several years, or, perhaps, for life far away from his nearest and dearest connections.

ment) they may be induced to exercise their mercy (towards themselves) by immuring you *only for life* in some Country Bastille. But not to take up your valuable room by commenting at large upon all the unmanly calumnies of this Gentleman, I shall dismiss this letter with two other quotations only from his celebrated Speech.

After conceding that Christianity *may be false*, or, in his own words, that "*it may, indeed, be nothing but delusion*," he consoles himself with the negative satisfaction, that "he errs with the disciples of philosophy and of virtue—with men who drank deep at the fountain of human knowledge, but who dissolved not the pearl of their salvation in the draught." Better and better, Mr. Phillips; but are you really sincere when you say that it is a consolation to "err with Locke, whose pure philosophy taught him to adore its source; whose warm love of genuine liberty was never chilled into rebellion with its Author—with Newton, whose war-like spirit, shooting athwart the darkness of the sphere, too soon to re-ascend to the home of his nativity—with Franklin, the playmate of the lightning, the philosopher of liberty, whose electric touch thrilled through the hemisphere? With men like *these*, my Lord, (the Barrister would have been more correct had he said, 'with men like *you*, my Lord,') I shall remain in error; nor shall I desert those errors even for the *drunken death-bed of a Paine*, or the delirious war-whop of *the surviving fiends*, who would erect their altar on the ruins of society." What, in the name of every thing that is consistent, are we to suppose from the selection of the above great men, that the religious opinions of the Barrister are? And I am naturally led to ask this question, because for broaching similar opinions to those held by these truly excellent and dignified characters, he has loaded you with the foulest epithets that a man could possibly lay his tongue to. Locke and Newton were, if not Deists, certainly Unitarians; and Franklin was a confirmed Deist—but I had almost forgotten that Barristers can at any time, to answer a purpose, take both sides of a question; and that Mr. Phillips is not behind-hand with the fraternity, is, I think, clearly proved in the following declaration against the Deists:—"In my opinion, it is difficult to say whether their tenets are more *ludicrous* or more *detestable*." Now, my dear Sir, most unfortunate for this Gentleman, this turns out to be a most unhappy expression of his spleen, especially as a Right Reverend Father* in God (Watson) states, that "*there is nothing in Deism but what is in Christianity*"—and Deists are very willing to admit, that "there is much in Christianity that is not in Deism." But as assertion is at all times

* "Call ye no man Father on earth," says Christ, "for one is your Father in heaven." Yet Catholics have their Popes, Papas, or Fathers, and Protestants their *Fathers in God*.

equivalent to assertion, and as Deists, with honest indignation, repel the unfounded calumnies charged upon them by this "honourable man," it may be as well to compare the leading tenets of the religion which this man advocates with those professed by the Deist, that a correct judgment may be formed as to which are *most ludicrous*, and which are *most detestable*.

The Trinitarian Christian, then, (and it is only from the Trinitarian Christian that the Deist experiences insult and persecution!) believes, or professes to believe in the individuality, and, consequently, in the indivisibility of his God; yet he states that this God is composed or made up of three distinct persons, each of whom, taken separately, is Almighty God! He believes, or professes to believe, that these three persons are co-eternal and co-equal; yet he also affirms that the Son was begotten* of the Father, and the Holy Ghost proceeded from both. He believes his God to be just and immutable, yet he also says that his wrath was kindled into love by the sacrifice of his only begotten Son, his equal; and whom he suffered to be put to the most cruel and disgraceful death that it was possible for the worst of malefactors to experience, and that too after he had received the grossest insults and indecencies from the very beings he had created!! Yet we are still gravely informed that the Father and the Son are but one God; that the *sender* and the *sent* are one and the same Being; that the God who suffered and died (God to suffer and die!!!) is one and the same Deity with him to whom the sacrifice of his life was made†!!! The Trinitarian Christian also believes that his God is infinitely just and merciful towards his creatures; yet he adds, that from all eternity millions and millions of the offspring of mankind were doomed to everlasting tortures for no other crime than that of not being born of those who had been selected from the great mass for the enjoyment of eternal bliss! But let us turn from this disgusting picture, this horrible libel upon infinite wisdom and goodness, to the tenets of the Deist, and which cannot be given in a better form than in the language of an elegant writer upon this subject:—

"Deism declares to intelligent man the existence of one perfect God, Creator and Preserver of the Universe; that the laws by which he governs the world are like himself, immutable, and, of

* The disgusting construction put upon this word, which simply signifies *selected* or *chosen* from a number of other objects, reminds one of the heathen story of Jupiter and Semelè, and the consequent production of Bacchus from Jupiter's thigh.

† If Jesus Christ were really and truly Almighty God, equal with the Father, had he not an equal right to require the same satisfaction for the sins of a guilty world as the Father? for if they be one God, possessing the same mind and will, they must be equally offended at the same crimes.

course, that violations of these laws, or miraculous interference in the movements of nature, must be necessarily excluded from the grand system of universal existence; that the creation is justly entitled to the adoration of every intellectual being throughout the regions of infinite space; and that he alone is entitled to it, having no co-partners who have a right to share with him the homage of the intelligent world. Deism also declares that the practice of a pure, natural, and uncorrupted virtue, is the essential duty, and constitutes the highest dignity of man; that the powers of man are competent to all the great purposes of human existence; that science, virtue, and happiness, are the great objects which ought to awaken the mental energies and draw forth the moral affections of the human race.

"These are some of the outlines," adds this excellent author, "of pure Deism, which Christian superstition so dreadfully abhors, and whose votaries she would willingly consign to endless torture. But it is built upon a substantial foundation, and will triumphantly diffuse happiness among the nations of the earth for ages after Christian superstition and fanaticism have ceased to spread desolation and carnage through the fair creation of God."

Now, my dear Sir, what unprejudiced and candid inquirer after truth will, upon the perusal of the above Christian tenets, (without taking into account the horrible, torturous murders of millions of our fellow-men to this worse than Pagan system) consider Deists as deserving the *gentlemanly* and *Christian-like* epithets of "Bacchanals of orgies,"—"venom-breathing brood,"—"hell brood of infidelity,"—"infuriate regicides," or that they are guilty of dealing out "ribald blasphemy,"—"infectious venom," or that their doctrines tend to "change this healthful land into a charnel-house, where murder, anarchy, and prostitution, will quaff the heart's blood of the *consecrated* and the *noble*."* But taking it into consideration, Sir, that the man, who has not scrupled to prostitute his talents to the worst of purposes, is a Barrister and a bigoted Christian, it would be useless to impress upon his mind the necessity of acting according to the golden Republican rule, "Do unto ALL men as you would have them do unto you." I shall therefore conclude by subscribing myself, with every sentiment of the most heartfelt regard, and trusting that you may not experience the "punishment of Christian mercy,"

Yours most respectfully,

T. WHITWORTH.

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* The Bishops Bonner and Laud were the *consecrated*; and Harry the Eighth (the first villain whom the priests dignified with the title of "Defender of the Faith,") and Judge Jefferys were the *noble* of their day.